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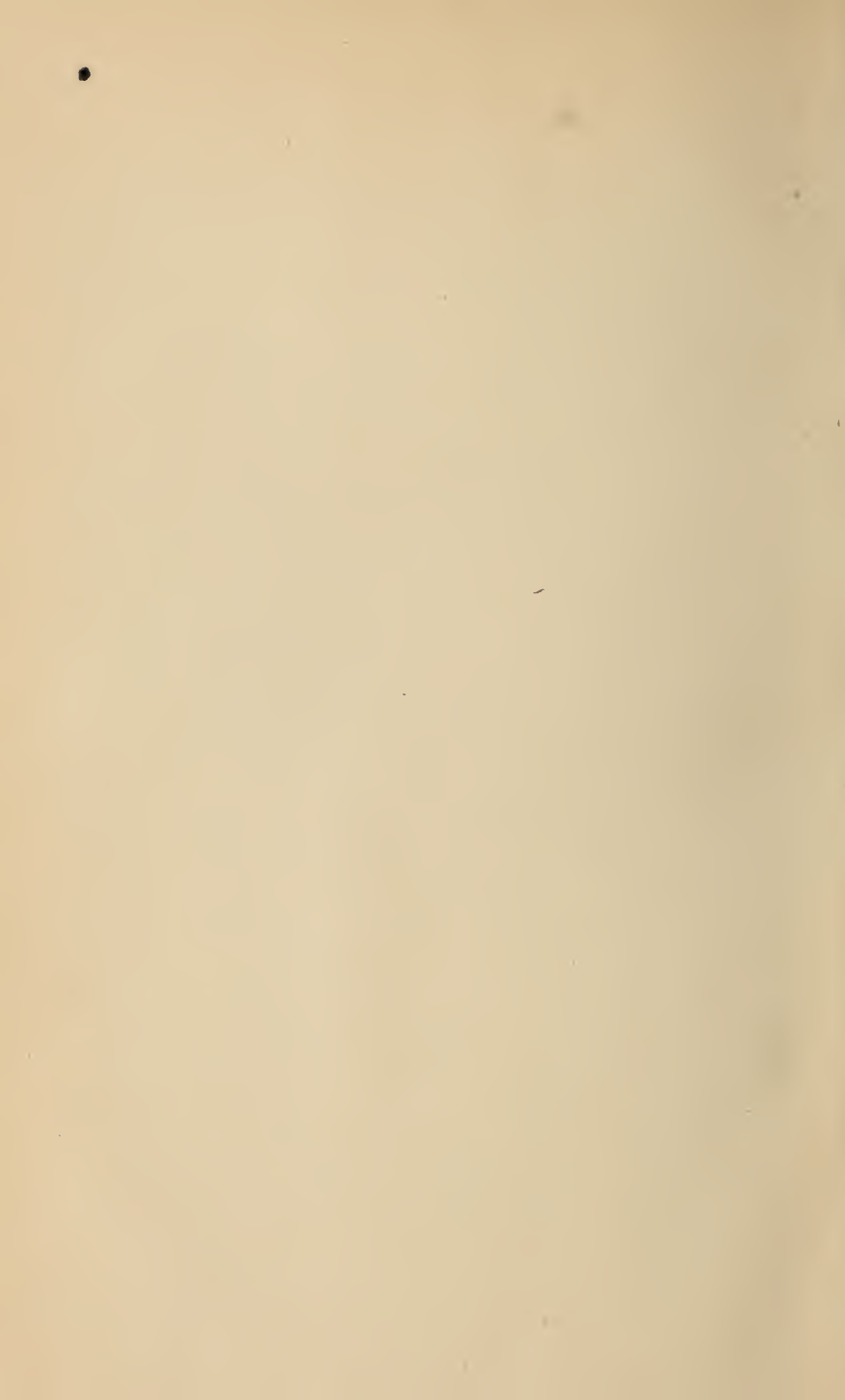












THE  
AFRICAN REPOSITORY.

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VOL. LI.]

WASHINGTON, JANUARY, 1875.

[No. 1

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THE GIFTS AND WORK OF THE NEGRO RACE.

Attention is invited to the following eloquent Discourse, delivered on the day of the Annual Thanksgiving in Monrovia, Liberia, by Rev G. W. Gibson, in Trinity Episcopal Church, of which he is Rector. Mr. Gibson, who is now about forty years of age, was carried when an infant by his parents to Liberia from the State of Maryland. He received his preparatory training for the ministry under Rev. Bishop Payne, at Cape Palmas, and completed his studies in Baltimore, under the late Rev. H. V. D. Johns, D. D. He has been for sixteen years Rector of Trinity Church, Monrovia.

The views brought forward in the Discourse, and which must necessarily be popular among the intelligent classes of Liberia, are the views which the American Colonization Society has held from the first, that the Negro, though circumstantially inferior in this country, was not necessarily subordinate in his work and destiny to the Caucasian; that his work, though separate and distinct, might be equally important in the aggregate result to be contributed in the history of the whole human family, and that, overshadowed in this country by a foreign and unsympathizing race, he could never find here a fair field for untrammelled growth and normal development. That this position was correct the events of every day are demonstrating; and we are glad to see that the enlightened members of the Negro race are taking similar views of the great and important questions which affect them and their people; that they no longer regard it as a slur upon their race to recognize the distinct "idiosyncrasy, perception, or instinct" which points out that their sphere of operation is

separate and distinct from that of the Caucasian. And it is not impossible that the thinking men of Liberia, whose writings appear from time to time in these pages, may exert upon their brethren here a wholesome influence in teaching them to understand more and more what are the instincts, the work, and the destiny of the Negro race, which, from their standpoint in the land of their fathers, they are better able to grasp and comprehend.

It is matter for thanksgiving, as Mr. Gibson suggests, that the race in this country have not disappeared before a stronger race—an energetic and peremptory people—that they have, to a great extent, resisted dissolution and amalgamation, and, though scarred by disaster and deeply wounded by servitude, they are looking forward to a new, a happier, and a more useful career.

---

DISCOURSE BY REV. G. W. GIBSON.\*

"Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" *Psalm*, 107: 8.

You are invited to the house of God this morning, my brethren, to mingle your voices with those of the nation in a song of thanksgiving to our Heavenly Father for His abundant mercies. It is the duty of the Christian to rejoice in God always, and to give thanks for everything. The life of the believer should be one of praise to the Great Author of his being, the source of all blessings, and the rock of his salvation.

We are not here at this time, then, to engage in a rare exercise, or to perform a duty of an uncommon character. We are only, to-day, making more prominent than usual an act that enters very largely into every service that we celebrate in this house from time to time.

You have only to open the Book of Common Prayer and glance at our excellent Liturgy, to see how largely the element of praise and thanksgiving enters into our stated worship. It is there you can see how great a proportion of our pealing anthems, inspiring chants, and devout prayers, consist

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\* THE GIFTS AND WORK OF THE NEGRO RACE.—A Discourse, delivered in Trinity Church, Monrovia, Thursday, November 5, 1874, on occasion of the Annual Thanksgiving, by the Rev. G. W. GIBSON, Rector of the Church.

of thanks to God for His goodness and for His wonderful dealings to the children of men.

The earnest-minded churchman need never enter these walls without performing the very duty that calls us together to-day. In fact an acknowledgement of mercies received, with expressions of gratitude therefor, are so natural to the human bosom that as soon as we fall upon our knees, we find ourselves almost unconsciously giving vent to sentences of praise and thanksgiving. And even the man who seldom prays, the man who avows that he has not time to engage in the exercises of worship, I say even such an individual, in case of some signal deliverance from danger or special blessing received, finds suddenly aroused within him sentiments of gratitude, and almost without a thought lifts up his eyes in devout adoration to the benevolent author of all good.

We are called upon this day to engage in a duty not only enjoined by our holy religion, but that is also consonant to the very instincts of our nature. From the little child to whom you give a piece of bread, to the tottering old man by the way-side who needs your charity, there is a disposition to express in *looks*, if not in *words*, heartfelt sentiments of gratitude to the benefactor.

is very proper that as a Christian community, a day be especially set apart by us for a public acknowledgement of our national mercies. This has been done, and you are privileged to-day to recount many blessings that have crowned another year.

As a little State, struggling into existence on this Coast, we have much for which to be thankful. The preservation of peace and prosperity, the abundant crops of the field, as well as the higher blessing of political, literary, and religious institutions in existence among us, are gifts for which we can not be too grateful to the beneficent author of all good.

It is not, however, in our circumscribed relation as a nation—the *Liberian Republic*—only that I propose to urge the duty enjoined upon us to-day. I prefer to take with you a more comprehensive view than this. I think, if we consider this question as we should, in its bearings to as a *race*, we shall find that it at once assumes magnificent proportions, and is fraught with interest of the most thrilling character.

It must be evident to the mind of every reflecting individual here this morning, that we, as a people, sustain two relations to the world, which must to a greater or lesser degree influence our conduct.

*First.* That of a colony of American negroes, who, suffering oppression in the land that gave us birth, immigrated hither for the purpose of finding a more comfortable home, free from bondage and the blighting effects of social prejudice. The hopes and aspirations of the founders of Liberia are set forth in the following paragraph of our bill of rights: "In coming to the shores of Africa, we indulged the pleasing hope that we should be permitted to exercise and improve those faculties which impart to man his dignity, to nourish in our hearts the flames of honorable ambition, to cherish and indulge those aspirations which a beneficent Creator hath implanted in every human heart, and to evince to all who despise, ridicule, and oppress our race, that we possess with them a common nature, are with them susceptible of equal refinement, and capable of equal advancement in all that adorns and dignifies man."

These were the objects that inflamed the bosoms of our fathers on coming to this land. This was their programme, and this the point at which they aimed.

Now, it is one of the most natural things in the world, perhaps, that they should have conceived just such an idea of their work. Coming out from the "most grinding oppression" by a race whom they considered their superiors, and who had branded them as naturally inferior, it was very natural that the height of their ambition should be to disprove these assertions, and to rival their late oppressors. It was very natural that the great effort with them should be to reach as nearly as possible the standard of greatness and excellence they had before their minds in their former oppression. You can readily see then that the efforts of such settlers would be aimed almost wholly toward *themselves*; and that their efforts and energies would be wholly directed toward building up Liberia, and in making it as nearly as possible an American State on the Western Coast of Africa. And this was the work to which they addressed themselves.

Now, I am not finding fault with these noble sires for the



contracted view they had of their work here. So far from it, I am proud to say that they acted well their part. Their aims were as high and their aspirations as noble, as could be expected under the circumstances. And all due honor and praise be accorded to them for what they did accomplish.

But it must be evident to your minds, that there is very little in the writings or doings of our fathers to show that they thought much of the—

*Second relation which we sustain to the world—viz: That of being a part of the great Negro race, with its rapidly-approaching destinies, and which is to perform so distinct and wonderful a part in the great interests of humanity.* The idea of this relationship had not and could not have entered their minds at that period. It was a half century in advance of them. But now that it has come to light, now that we are able to recognize and appreciate our position as belonging to a great coming race, it becomes us to arouse to the solemn duties and responsibilities that it involves. This coming African race, my brethren, of which we are so proud, the rich blood of which courses your and my veins, is to control the destinies of this vast continent, as well as to exert an untold influence upon other races and nations. And this view, to my mind, puts quite a different aspect upon the entire question of our existence and work in this land.

That which was the grand idea of the founders of this Republic, viz, to rear up here an Americo-African State, modeled after one of those forming the American Union, dwindles into insignificance in comparison with the sublime one of "*civilizing a continent, and of redeeming an entire race from heathenism to Christianity.*"

As a part of the little *Republic of Liberia* merely, we are comparatively nothing; but as a part of the *great African race*, we are of immense importance. As a little community of eighteen thousand souls striving simply to build up here an American State, we are contemptible; but as a part, though small, of the great Negro race, endeavoring to develop the instincts, faculties, and capabilities of the same, as well as to throw open to the great mart of the world the choice but undeveloped resources of this country, our worth cannot be estimated.

I am glad that I am in sympathy with you as well as the leading minds all through this country, in viewing our relations and duties from this higher stand point.

As a *race*, then, we have much for which we should be thankful this day.

1. *For having been preserved and kept as a distinct race through all these centuries.* It is a matter of gratitude to God that we have never yet lost our *identity*.

For hundreds of years, other races have been persistent in their efforts to rob and plunder Africa of her bone and sinew, as well as of her wealth and treasure. Foreign races have attacked her with war and bloodshed; but their brave soldiers and glittering arms have soon succumbed to miasma and rust. They have intruded their colonies upon her borders, hoping by that means to possess her territory, and utilize for their own aggrandizement her hardy inhabitants. But where are those colonies now? What has become of large and flourishing Portuguese settlements that were established on this Coast five hundred years ago? In some cases but faint traces only are to be seen. They have passed away.

Not succeeding in these methods, but still intent upon spoiling Africa, they manufactured beads, red flannel, caps, and a variety of gew-gaws, and brought them, with rum and tobacco, into this country to enable them more successfully to carry out their designs. Intoxicating the men, and beguiling the women, they bought, stole, and carried away tens of thousands of defenceless children and youth, and made slaves of them in North America, South America, and the West Indies.

But notwithstanding all this, God has preserved them as a distinct race and people. Go to those foreign countries where they have been for hundreds of years, and you find them *Africans* still. God did not intend that the race should be thus destroyed. He has preserved it and will continue to do so, to accomplish the work for which He has designed it.

Not only has He preserved the race itself, but He has kept alive within its bosom the *race feeling* to a greater or less extent. Even in the most unfavorable circumstances of slavery and oppression, the race instincts, while greatly impaired, have not been utterly lost.

Let me read to you in this connection an extract from an article in the *International Review*, written by the Rev. Dr. Winkler, of Georgia, a man whom I should say has taken pains to study the character of the Negro as developed in the United States. The point upon which I take pleasure in endorsing his views is—*the recognition in the Negro a distinct race from the European or American, with distinctive race qualities that ought to be observed and respected in all intercourse with him.* He says:

“The policy which has undertaken to manage the Negro question at the South, should be carefully reviewed. Two unequal races, living in the same land, should neither be inflamed with material hostility—a conflict that would soon destroy the one—nor be persuaded into an unnatural social equality and commixture of widely divergent types—a union which would soon corrupt the other. *The best interests of each require that they should be distinct yet not divided.* The disappointments we have encountered in dealing with this subject are due, for the most part, to one radical error. It has been taken for granted that the Negroes were depressed and demoralized by their servile condition merely, and needed nothing more than emancipation, with its concomitant rights and safeguards, to prepare them for the discharge of the duties of citizenship. Their past history has not been consulted. Their *distinctive race qualities* have been wholly ignored. Thus they have come to be regarded as a class of Americans; who differ from their fellow-citizens in no other particular than the darkness of skin. And most of the measures which either public policy or private philanthropy have devised for their benefit, proceed from this point of departure.” \* \* \*

“Now, the circumstance of a permanent race-distinction between blacks and whites \* \* has been quite overlooked by those who have had the Freedmen in charge. The plan adopted was one that might have possibly suited a Caucasian race, who needed only to be released from oppression in order to enter at once upon the path of progress. \* \* \* Neither school house nor sanctuary prevents the divergence of the two races from becoming more pronounced every day.”

In making these quotations I would not be understood as endorsing his views with regard to ascribing the failure of the Negro to his incapacity and incompetency as a politician and juror. Nor am I willing to admit the expression “two unequal races” to brand the negro with *natural inferiority.*

But I do thank him for giving his valuable testimony in the endorsement of views held by leading Negroes everywhere, that we are a *distinct* race.

In the September number of the *Spirit of Missions*, the organ of our Board of Missions, published in New York, I have read with a great deal of interest a selection under the head of "*The Dark Cloud Rising*." \*

In this article I see the following ideas set forth, which are exactly those that are occupying the thoughts of thinking Negroes in this country and elsewhere—that the African is a distinct race, with a "plane" peculiarly his own, a sphere in which he only can excel, and that the civilization and Christianity which he will develop "will be best fitted to mould Africa and the African."

It will thus be seen that the point which I am now discussing—the Negro a distinct race—is largely gaining ground in the world. Ethnological science, which is making such rapid progress in the region of thought, is presenting this fact more and more forcibly to the minds of those who have most to do with the African here and elsewhere. And I doubt not that, in consequence of it, we shall witness, within the next two or three decades, an entire reconstruction of missionary operations, colonization enterprises, and educational institutions, as well as all other agencies and means put forward for elevating and Christianizing Africa.

The preservation of our race, at home and abroad, as a distinct one from all others, by the great God of nations, must be for some grand and benevolent purpose. The design of an all-wise Providence in this must no doubt point to vast good to Africa and the world. Let us therefore thank God for this great gift, and, in view of what He has done, call upon our souls and "all that is within us" to bless His holy name.

2. We have another cause for thanksgiving to God as a race, in the remarkable preservation of our country, the continent of Africa, from foreign domination. Have you ever thought of this important fact? Have you ever considered how wonderfully Africa has been guarded and protected? It is true that little tracts here and there on the Coast are claimed by foreign nations, but the great bulk of the continent,

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\*Since published in the African Repository.



including its rich interior, is, and I venture to say will ever remain, in the hands of Africans.

Not only has God kept this continent from being invaded and possessed by foreign nations, but her interior has not even been explored until late. That vast region has remained a grand secret to the rest of the world.

If the other races had been permitted to overrun Africa one or two hundred years ago, why, long before this, it would likely have been divided into empires, States, and republics, under foreign rule, and we should have been here, as in other parts of the world, mere subordinates. But this was not allowed. Now that her exile children abroad, as well as her advancing tribes at home, are being prepared for the work that the Deity intends to be accomplished here, He permits a Barth, a Livingstone, and a Schweinfurth, of foreign races, to pass through the land, discover some of its internal worth, and report, so that other nations may be prepared to co-operate with us in bringing forth the untold resources of Africa.

Go up the St. Paul's river, pass through Virginia to Vons-wah, and strike your course northeast until you reach the other shore; and while as you journey through that rich country you will meet everywhere with ignorance and misery such as you will see in all other parts of the world; you will also find freedom and unimpaired manhood, until you reach that portion bordering on the Coast tribes that have been led into the nefarious slave-trade by their contact with foreign mercenaries. The Coast people have long been exposed to various deleterious influences, but the valuable interior is preserved intact.

In view of this fact we can strike hands with our brethren scattered abroad in foreign lands, and invite them to come and possess their own continent that God has kept for them through all these ages.

We can say to our brethren, cramped and peeled in the West Indies, elbowed, jostled, and huffed in the United States, shunned and slighted everywhere, come home. Here is room. Here is a sphere wide enough for your utmost capacity, physical, mental, and moral. At this very moment, while I speak, I rejoice to see beaming upon your countenances warm expres-

sions of gratitude to the Author of all good for the preservation of Africa for the Africans.

Time would fail me, my brethren, and I should greatly weary your patience, were I to pursue this train of thought to the extent that I should. For I would not only have to recount many other gifts to us as a race before exhausting the catalogue, but I should also have to point out our peculiar duties and responsibilities, growing out of these high privileges; duties to God, to ourselves, to our race, and to the world at large—a proper discussion of which would afford matter for three such discourses as the present. I must therefore leave these points for some future occasion. In conclusion, let us join in the exclamation of the Psalmist, “Oh! that men would praise the Lord for His goodness, and for His wonderful works to the children of men!”

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#### THE RIGHT KIND OF EMIGRANTS.

BY REV. D. C. HAYNES.

When some parties have been shown that, contrary to their assertion, the American Colonization Society has sent a large number of emigrants to Liberia, they fall back upon an equally indefensible position, namely: “Well, well, you have colonized more than I supposed, but they are not the right kind.” This is a common objection by colored people, who will never be satisfied on that point until they go there themselves.

Seriously, the kind of emigrants is a very important feature of this grave question. That the Society has made no mistakes here is not probable; but the total result is demonstrative that it has made no vital ones. It would be ridiculous to claim that all the individuals of any quota of emigrants are precisely what they should be. It is equally ridiculous, with Liberia standing as it now does upon the West Coast of Africa, an acknowledged success, to deny that a fair portion of the emigrants have been of “the right kind.” “By their fruits ye shall know them.” Any persons who have been sufficiently interested to notice the heroic efforts of the pioneers of the emigration from this country to Liberia, must be convinced that, as much as any men, are they entitled to the largest credit.

My object, however, in this article, is to call attention to a few of the leading men in Liberia of to-day, and to ask if they are not "the right kind?" and if we all do not owe it to them to stand by them? to put ourselves in their place, and then ask for the significance of the Holy Scripture—"As ye would that men should do unto you, do ye even so unto them."

How about the honored President of Liberia, Hon. J. J. Roberts, "The Washington of Liberia," "The Father of his Country"—terms of respect and endearment, which have come from the hearts of his countrymen so often? He was an emigrant sent by the Colonization Society; became Lieutenant-Governor in 1841; Governor, 1842-1848; President, 1848-1856, and now President. Read his State papers, from 1842 down to to-day, a period of a third of a century, and say, if you can, that he is not of "the right kind." How has he managed to live so long, amongst so many, if they were not largely of "the right kind," and take such good care of those who are not? And how of the generality of Liberian citizens, who have had the good sense to keep Mr. Roberts in office so long? Must they not have some claim to being of "the right kind?" Liberia has had a large number of other first-class men for Presidents, etc. If you try them by any law known to civilization; and, for its population, there are as many there as in the United States, ready to serve their country from the most disinterested motives, what public man in the United States has stood the test of use so well as Mr. Roberts, or what party here has so persistently stood by its best men?

And what do the objectors to Liberians say of Prof. Edward W. Blyden, a representative of the Christian scholars there? *The Missionary Advocate* thus speaks of him: "He is a black man, of superior mental endowment and culture." He says of himself that in Liberia he has "been residing and laboring in the cause of education for more than twenty years." Here is a single sentence from his pen: "They (the Liberians) now begin to feel anew that the great *raison de' etre* of the Republic of Liberia is for the evangelization of Africa; that there can be no permanent prosperity to the Republic if the aborigines are ignored in the body politic and ecclesiastic; so there is a deep and wide-spreading desire among the people to see the work pushed on to the interior." There is ample evidence

that Prof. Blyden is but a representative of a force of men of his stamp, who are laboring well for the morality and education of Liberia and Africa; and that they appreciate the influence of a respectable negro nationality upon the race wherever residing.

There has long been in Liberia a class of merchants who have achieved a competence, and are manifesting a commendable enterprise in commerce in its various departments. They went to Liberia from a low position in the United States, and have developed an industry and ability which is certain to produce like results anywhere.

And yet it is charged that "Liberian emigrants are not of the right kind," when all who know anything of the facts know that their achievements are, without exaggeration, marvellous. To look now upon them suspiciously, and especially with contempt, and to withhold from them sympathy and co-operation, is much more against those who do it than those who have it to bear. We especially admonish men of their race, that they should not be the last to fall into rank, when their brethren in Liberia are fast gaining the admiration of intelligent and fair-minded men of all races.

There is one qualification of emigrants to Liberia upon which the Society insists, namely, that they shall of their own free will choose to go. No coercion or undue influence is resorted to or tolerated from any source. The large number of applicants, greatly beyond any present or immediately-anticipated means of sending them, is evidence that the right kind of emigrants are at hand, and is a guarantee that others are not likely to be sent. Add now, to an intense desire to go, the industrious and moral and Christian character on which the Society insists, and you are quite sure of a generally good class of emigrants.

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#### THE DESTINY OF NATIONS.

BY J. J. FLOURNOY, ATHENS, GEORGIA.

History, and the results of philosophical meditation on it, has not, with all minds of adequate power for profound investigation and of eventuating a logical conclusion from actual *data*, been uniform, nor concentrated, on the same solution. Its



problems, but with them a variety of opinions, have perplexed the candid inquirer. At the bottom of this diversity lie conflicting theories concerning the African race. No Government, neither opulent capitalists, have set a munificent price upon studies and researches of this nature; so the matter remains, as an ethnological science, pretty much what it was in the days of Aristotle; and the conclusion at which this great naturalist arrived, is perished with the bulk of his works.

Was it because philosophers, or men capable alone by studies far beyond the time and labor of the mass of readers, to throw no uncertain light on the matter, have not congregated to have *discussion* of it, and to bring the question fully and fairly to a lucid termination, that the prejudice of the rest of mankind inheres upon the race in question? or does it exist from the conduct generally of the Ethiopian, or to his appearance being less favorable for his acceptance compared with other nations? These are interrogations all seem at a loss to answer. *Meanwhile the prejudice continues.*

There is no definite solution of the knotty point, except, if it can be auspiciously done this way, by a complete debate, and that among *savans*, who are at all capable of handling intricate theories, overwhelmed in a labyrinth of perplexing dogmas.

While I shall not attempt it to sufficient unriddlement, making the Negro less mysterious and in that enigma less repulsive, I shall endeavor humbly to adduce some facts which go to show that only in Liberia, Africa, or on that continent, can the children of Ham become men, indeed, and fitted in their sphere of life to "play the men for the cities of our God." Is this truism not manifest in the intelligence, demonstrated by their literature, of the inhabitants of that little Republic, with which the writings of none other of the race out of Africa, resident, doth compare? such as a man as Blyden, living in Africa, not Europe, or America, exhibits. This is a significant sign, not lost upon accurate thinkers.

How can it be accounted for, now,—together with the momentous fact that while in all quarters of the ocean, vessels, occasionally, suffer shipwreck, not a solitary Colonizationary emigrant packet, for more than half a century, has been cast away? Is not the finger, here, of Providence? Were we to

forbear so reading it, with what assurance can we philosophise at all on other things? The criterion is absolute affirmation of a reason, standing incontestable, that God is gathering the dusky tribes again, to whence the ignorance and cupidity of unforecasting men had drawn them.

The problem to be solved and made axiomatic, is, hath the Almighty, from of old, ordained through His prophet Noah, that of his *three sons*, each was *peremptorily* to occupy distinctly devised continents, from which arbitrary rule none may deviate, or be forced, excepting by this *salvo*, that Japheth from Europe, less in size than either Asia, or Africa, should, in parts, go out and “dwell in the tents of Shem?”

This fixture of moral nature, including the destiny of nations, was and yet is, and ever will be, as absolute in nature as is the physical arrangement of the locality of animals and vegetation; and this order, the ethical, can as soon be deviated from it as the others, animation and botany. Men ought to keep this in mind; for on it hangs destinies of immeasurable consequence.

So, it being God's will—to vary from which is death, since light, life, and felicity, and all knowledge with them, concentrate in and depend on the Divine will, which is immutably fixed in nature, and by His disposition, on the principle of all possible good—that the proto-patriarchs inhabit different continents; and there is no occasion by which any race, *outside of its allotted space*, can ever intellectually, morally, and physically, improve so well as *at home*. And aside from this fiat, would not antipathy always be engendered?

They say, Ham, or Canaan, originally, which seems to have been one of his names, (and men had several cognomens in the first ages) is to be a slave in the fate of his progeny, since he was doomed to be “a servant of servants.” Thus, Holy Writ is made to conglomerate with and corroborate the remarks of secular historians, who superficially read the scriptures.

Admitting the text, in what did it sustain *bondage*? The wording does not tend that way. But for wise reasons, and the probation of the recreant son, and to effectually separate him from his then *loathing* brethren, he was merely ostracised all communication. We see this in the very nature of the Noa-

chian mandate. Ham was pronounced a “servant of servants,” not a slave immediate, to his brethren, but as condemned to a lower status—a bondman to one in bondage. That his destiny, for his own peace and welfare, was, therefore, entire expulsion and strict sequestration, no frank intellect will controvert.

This rule we see carried out by subsequent events, such as the Hebrews ordered to the extermination of the Canaanites—a body of people disobediently residing in Shem’s heritage, Palestine in Asia, which, consequently, was Abraham’s legal patrimony. It was but the ordering of the previous irrevocable decision of the Almighty. And we are taught by this movement, that, alone, on their own original continental allotment can the several races be themselves and *men*; only an exception excludes the white European from the sentence, as he may dwell with the Asiatic and the American, but not in Africa, to much prosperity.

Some ideas are that color is climatical. I hold it was miraculous, like tongues. Moses wrote nothing concerning complexions. But the antiquarian, Jacob Bryant, famed among scholars as the “Prince of Archæologists,” wrote of the early Phœnician navigators who were the Canaanites who had escaped Joshua, that “they were particularly dark and woolly.” These navigators could not have lived within the tropics; nor was the date of time in which Bryant described them above eight hundred years after the deluge; hence they had not, ancestrally, remained under the equatorial line, the “two thousand years” which, as Dr. Stanhope Smith remarked in his book on the “origin of the Human Species,” “it took to blacken previously white folks.” This proof goes to evince that the color of the negro was not by the climate. Else, why do not those living in Canada, or Sweden, become lighter each generation? They keep, if void of miscegenation, the premature jet of the slave in Cuba.

Besides, the aboriginees inhabiting America from Hudson Bay to Terra del Fuego, are, in all vicissitudes of temperature of their seasons—frigid, temperate, and torrid—of one unvarying copper hue.

Strong and indisputable with many as are contrary specifications, which render the African colored by heat alone, what

I suggested in the preceding paragraphs operates powerfully to disconcert doubters, and to call for the maturest researches of scholars, with colossal libraries in reach.

Is the probability patent, that among Jews and the Portuguese on the Western Coast of Africa, amalgamation with native blacks *may* have, in centuries, effected a change of the complexion in certain individuals? Are the *entire* body of Jews in Malabar, Hindostan, *and all* the subjects of Portugal, so homogeneously marked?

The melancholly question occurs, which I instance with reluctance, for I wish well to all Africa's children, and would invite homogeneity, even social, were I not somewhat apprehensive of failure and of adventures, supposing the fiat—Ethiopia *only* is their habitation, too inexorable for dalliance—hath the eternal Sovereign of the universe, by *whose* word, alone, all existence is and thrives, made Japheth and his progeny intellectual and moral superiors, and the destiny of the African but inferiors? Which race rules the world? Which plants civilization everywhere? Which alone send out anxious missionaries, and by science increases knowledge? If the African brother like a “younger one,” has been in modern times, or since the advent of Christ, remarkably subordinate, though mingled with other breeds, he was “mighty” in ancient periods of time, and even, as mythologists say, as Jupiter influenced idolatry, and as Nimrod caused political government to be cruelly despotic—extraordinary blemishes; let not the American black man care for it; the captivity of Job was turned, and his opulence doubled. The captivity, æsthetic, if any really exists, of the negro, may be turned into the glad light on effectual disengagement from the power of the arch enemy; and in Ethiopia, beginning at Liberia, the sons of Ham, gather under Divine favor, as a nation and nations, meritorious, blessing others, as blessed themselves. Let them subdue all spirit for idle mirth and dangerous rancor, and have the Bible their everlasting beacon for good here, and the way to God.

Yet the enigmatical African question is unsettled. No positive approximation can be made to a definite conclusion by a luminous solution, but amid a conclave and a prolonged one of philosophers, versed in all languages and within whose



capacious brows are condensed the learning or erudition of a world. Meantime, since all appears auspicious that way, and the providence of God consequtes with good all that dwell in their own original location, the scheme of migrating over the waters is commended to the consideration of all that feel they are strangers and unequal this side the ocean ; and I am frank to believe that our white race are not to be too unexceptionably blamed for repulsions, which haply the Eternal may influence since if at best, or alone, the dark race can thrive on the pristine possessions of their ancestors, it is the part of enlightened philanthropy to subserve the legitimate way God hath opened.

Inasmuch as the early Europeans—the Celts, in one and the primary, and the Goths, in another—with the final migration of the Slavonians, all issued, especially the two last, from Tartary, Middle Asia, it seems a futile hypothesis to assert that each white tribe confined to its destination. . Objectors will perceive that Japheth, was to “dwell in the tents of Shem,” and they mainly went into Europe from the Caucasus, by way of Tartary. So the idea that the prosperity of the Caucasians was based on their conformity to the Divine arrangement, though as idolators unconscious of the God of the Bible, remains correct. The decision of reason is, that the most feasible, if not the solitary means of elevating the colored people, and blending them as *visitors* in our society, is much less obnoxious than where dwellers without their heritage; and it is to make the experiments on the soil of Ethiopia. All other ways fail of perfection. They were long tried, in vain.

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#### VERMONT COLONIZATION SOCIETY.\*

We have come from our homes to-night to attend the Fifty-Fifth Annual Meeting of the oldest State Colonization Society in our country.

A Society that has lived fifty-five years, and has kept up its organization and beneficent activity in the midst of fierce opposition on the one hand, and indifference on the other; a Society that has contributed ninety thousand dollars to the successful work of building up a well-regulated Republic for

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\* Fifty-Fifth Annual Report. Presented at Montpeller, October 22, 1874.

the African race in Africa, needs no apology for continuing to live.

This Society was organized at Montpelier, October 23, 1819, during the session of the Legislature. A constitution was adopted and subscribed by NINETY-TWO of the best men in the State. Of the original signers of this document only two survive, viz., the Hon. Daniel Baldwin, of Montpelier, now the honored President of the Vermont Colonization Society, and Gen. James Wilson, of Keene, N. H. The first officers appointed were: His Excellency Governor Jonas Galusha, President; Hon's Elijah Paine and Cornelius P. Van Ness, Vice Presidents; and Wm. Slade Jr., Esq., Secretary.

The Society, thus organized, entered at once upon its work. It issued a stirring address to the pastors and to the public, and appointed receivers in each county in the State. Many of the churches and men of wealth responded promptly to the call, and several of the Masonic Lodges in the State made contributions to the good cause.

In the days of the old anti-slavery struggle our Society was pretty severely dealt with by the ultra abolitionists. Mr. Garrison singled it out as the target for some of his partizan if not poisoned arrows. But while many of the State Societies succumbed to the storm and gave up their organizations, the Vermont Society held on in its firm and steady course; has kept up its annual meetings, and has never had, like some others, its period of suspended animation.

But whatever objections against the scheme of Colonization existed before the war, whether well or ill-founded, those objections have all come to the ground with the fall of slavery.

In many years' service of the Rev. J. K. Converse as District Secretary of the American Colonization Society for Maine, New Hampshire, and Vermont, he reports having met with but, one objection, and that is "*That we want all the negroes here to work.*" That objection, if well founded, would justify the re-opening of the slave trade. It was because we wanted the negroes to labor that we stole them in the first place, and "doomed them to tasks, with stripes that mercy weeps at when she sees inflicted on a beast."

But many who once stood aloof are now our friends and lib-

eral contributors. Even Mr. Garrison said to Mr. Converse, some years ago, "your scheme is the only one that I can conceive possible or practicable by which a Christian civilization can be diffused through Western Africa, by reason of the fatality of the climate to the white man."

By many people, formerly, our aims and purposes were misunderstood, or were willingly perverted. And it may be that there are some who still believe that the scheme of colonization was gotten up in the interest of slavery, to make it more secure by the removal of the free negroes. But it is time that this silly prejudice were laid aside.

Let the plan of colonization be tried by the motives of its founders, and by the results already gained, and no man of humane feelings can withhold his sympathy and aid.

The founders of the American Colonization Society were men eminent for piety, wisdom, and philanthropy. They proposed four objects, which they believed would be attained by such an organization.

I. They believed that colonies of colored men in Africa would exert a strong influence on American slavery, and would furnish both the *opportunity* and *inducement* to humane masters to emancipate their slaves. Their expectation was more than realized. Of the first 13,000 sent to Liberia, more than five thousand were set free by their masters, and three hundred and thirty-four purchased their freedom.

II. They believed that Christian colonies on the Western seaboard of Africa would aid most effectually in suppressing the slave trade. Admiral Foote, who spent a year or two on that Coast in command of one of naval vessels, says, "these Christian settlements were most important agencies for suppressing the slave trade." Rev. Dr. Humphrey says, "The Liberia Colonies have done more to cleanse the brow of America and Europe from the leprosy of the slave trade, than the combined diplomacy and naval forces of both continents had been able to accomplish.

III. The founders of the Society, and our national Government believed that there must be civilized settlements established in Africa, as receptacles for recaptured slaves, taken back by our Coast guard. Nearly 6,000 such have been

recaptured and sent back to Africa. But what could be done with them? It was impossible to restore them to their old homes. If barely landed on the Coast they would at once be seized by the pirates and put on board the next slave ship. What has been done in the interest of humanity in this single particular, is worth all the \$2,500,000 expended by the Society to the present time.

IV. The founders of the Society believed that the settlement of Christian colonies in Liberia would most effectually open the way for spreading the Gospel among the millions of interior Africa. This work is well begun. The moral lights kindled in Liberia have already sent their rays hundreds of miles into the interior. Rev. Dr. Haight, rector of Trinity Church in New York, in a late address, is reported to have expressed it as his opinion, that the scheme of colonization has done as much for Africa in the fifty years now past as the Puritans accomplished for the continent of America in the first half century after landing at Plymouth. As a missionary power among the 600,000 natives within the Republic, it has done more; and in developing the resources of the country, it has done as much. The exports from the ports of Liberia are said to be larger now than they were from this continent fifty years after the Puritans landed.

#### SOME OF THE RESULTS ALREADY GAINED.

We see on the West Coast of Africa a well-regulated Republic of colored men, geographically nearly as large as the six New England States, with a constitution like our own, wisely administered by colored men.

We see the foreign slave trade abolished from six hundred miles of that Coast.

We see some fifteen thousand Americo-Liberians there, and more than five thousand re-captives from slave ships, now assimilated to civilized habits, and received as citizens into the bosom of the State.

We see 600,000 of the native population within the Republic who have already a civilization of a higher order than that of the masses of ancient Greece and Rome; for it is a civilization that is informed and molded to some extent by Christianity.



We have a College there, with an able faculty of liberally educated colored men; several academies and primary schools.

The steam-engine is there, the sugar-mill, the coffee-huller, and the printing press, that great instrument of civilization. Several newspapers are published, and edited with ability by colored men, in the columns of which are to be seen all the marks of a prosperous and thriving community.

But, better still, we have in Liberia sixty to seventy churches, with several thousand communicants, many of whom are converts from the native population. *We are doing there, under God's blessing, the foreign missionary work as fast and effectually as it is done by any ecclesiastical Board in the world.* Why then should not this cause have as high a place in the sympathies, prayers and contributions of Christians as any missionary organization?

We owe a greater debt to the African race than to any other race on earth—a debt that no arithmetic can compute, a debt we shall never be able to pay; for we have inflicted on that race unutterable wrongs. "When will Christians awake, and respond to the appeals of poor Africa for help?"

The field under the supervision of Mr. Converse, as District Secretary, embraces Vermont, New Hampshire, and Maine. The year now closing has been one of hard work, but of fair success. The amount forwarded from Vermont is \$1,866.92; from the other States named, \$1,426. The depression in business since the panic has crippled this and all benevolent objects. The field is mainly a rural one, embracing very few large centers of wealth. Hence, his collections have consisted mainly in small sums and in gatherings from the churches.

With several thousand waiting applicants for passage, it must be seen that our great and beneficent work is fast getting beyond the power of private benevolence to accomplish; and we believe it to be both the interest and duty of the Government to aid it. Congress has distinctly and repeatedly acknowledged this obligation, by sending back to Africa more than 5,000 recaptives during the last half century. If the Government has power to colonize re-captives who have rendered no service to the country, how much greater is the obligation to send back those whose lifelong labor has contributed thou-

sands of millions of dollars to our national wealth, and especially to send those thousands who periled their lives in defence of the Government?

In the early years of the Colonization Society, Madison, Marshall, and Henry Clay, advised appropriating the income from the sale of the public lands to pay the passage of such free negroes as might wish to go to Liberia.

If our Government would do this much, it would greatly aid in erecting on the Coast of Africa an enduring monument to the glory of God, and to the praise of American piety and justice.

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#### NEW YORK COLONIZATION SOCIETY.

The New York Colonization Society held its Annual Meeting at its office in the Bible House, on Tuesday, December 15. The President, Rev. Benjamin I. Haight, D. D., being absent on account of illness, Rev. Samuel D. Alexander, D. D., was called to the chair, and the meeting opened with prayer by Rev. Dr. Prime. A goodly number of gentlemen of prominence and influence were present.

The Manager's Report was read by the Secretary, accepted and adopted, and ordered to be sent to Washington for publication in *THE AFRICAN REPOSITORY*.

Officers for the ensuing year were elected, and the following Delegates were appointed to attend the Annual Meeting of the Parent Society, on the third Tuesday in January, 1875, with power to fill vacancies: Theodore L. Mason, M. D., Rev. S. D. Alexander, D. D., Almon Merwin, Esq., and A. L. Taylor, Esq.

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#### FIFTH ANNUAL REPORT.

The New York Colonization Society was organized in November, 1869, as auxiliary to the American Colonization Society, to aid in colonizing, with their own consent, in Africa, people of color residing in the United States. From the beginning it has been the policy of this Society to employ no collecting agents, but commit the business of raising funds to the Parent Society, thus allowing all moneys received to go

directly into the treasury at Washington. In accordance with this arrangement, during the five years of our existence as a Society, the interests of the cause in the State have been in charge of Rev. Dr. Orcutt, the General Secretary, through whose faithful labors some \$28,000, including legacies, have been received and paid over, and during the last eight years or less, under the same cultivation, the field has yielded about 50,000. The last year the amount remitted is something less than \$4,500.

In presenting this our Fifth Annual Report, we have cause for thankfulness in the prevailing harmony which has marked all our operations. The members of our Board, though connected with different denominations, have been united as the heart of one man in their efforts to promote this cause of Christian philanthropy.

On the 31st of October, the Parent Society despatched a company of twenty-seven emigrants for Liberia, in the bark "Thomas Pope," from New York. They consisted of families—twenty of whom were between the ages of two and forty, and twelve of the number were members of Baptist and Methodist churches. There remains on the list of applicants for a passage, at Washington, the names of hundreds that could not be sent for want of requisite funds. The whole number colonized in Liberia during the operations of the Society, including recaptured Africans, is nearly 21,000.

The Republic of Liberia for the last twenty-seven years has been an independent State with our own form of government, making and administering its own laws, and managing its own concerns. Its nationality has been recognized by England, France, the United States, and the great Powers of the world. It is blessed with churches, schools, and a College in successful operation. In a word, it has all the means and appliances of becoming a great and powerful nation. It will be found by examination that these results in African civilization compare very favorably with the progress made in our American colonies the first half century. Nor should the interesting fact be forgotten that the Missionary Boards of the Episcopal, Methodist, Presbyterian, Lutheran, and Baptist churches in this country all have successful missions in Liberia, in which

they employ over fifty ordained ministers and some ninety Christian workers not ordained, making in all about 140 missionaries, nearly all of whom are emigrants sent from this country by the Colonization Society, or their children.

Let us hope, then, that Africa's redemption is approaching; that "Ethiopia shall soon stretch out her hands unto God," and the teeming millions of that benighted continent be made wise unto salvation through the enlightening and sanctifying power of the Gospel of Christ. A. MERWIN, *Secretary*.

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#### FIFTY-EIGHTH ANNIVERSARY.

THE AMERICAN COLONIZATION SOCIETY will hold its Fifty-Eighth Annual Meeting in the First Presbyterian Church, Washington, D. C., on Tuesday evening, January 19, at 7½ o'clock. Addresses will be delivered by Rev. John Orcutt, D. D., of New York, Eli Jones, Esq., of Maine, and Rev. O. H. Tiffany, D. D., of Washington, D. C.

THE BOARD OF DIRECTORS will meet in the Colonization Building, corner of Pennsylvania Avenue and Four-and-a-half Street, Washington, D. C., on Tuesday, January 19, at 12 o'clock M.

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#### NOTICE.—THE AFRICAN REPOSITORY.

The attention of all who receive the AFRICAN REPOSITORY is invited to the new Postage Law, which requires pre-payment. The amount to be paid for the year is six cents.

As we wish to revise our mailing list, we ask that donors of ten dollars and upwards, and Life Members, should promptly inform us that they wish to receive the AFRICAN REPOSITORY.

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#### DEATH OF HON. DUDLEY S. GREGORY.

Hon. Dudley S. Gregory died on Tuesday, December 15, at his home in Jersey City, N. J., after suffering for several months with cancer of the stomach. He was born in Reading, Fairfield county, Connecticut, February 5, 1800. In his boyhood his father removed to Albany, N. Y., where the object of this sketch commenced active life as an errand boy in his uncle's hotel—the old Eagle tavern on Broadway. He was for fourteen years a clerk in the office of the State Comptroller. He was promoted to be chief clerk of the Canal de-



partment, which was then a most important branch of the State service. In all these positions he evinced that great financial sagacity which distinguished him in after life. In 1826 he accepted the position of superintendent of the lottery business of Yates & McIntyre. He was actively and profitably engaged in this capacity and as partner during the succeeding ten years, having in the meantime changed his residence to Jersey City. Mr. Gregory was practically the founder of the place. He originated enterprises of various character which contributed largely to its success. He was chosen its first mayor, represented the district in Congress, and was also several times put forward as a candidate for the United States Senate. Mr. Gregory was a man of wealth. He was an ardent philanthropist, devoting much time and attention to the work of the American Colonization Society, of which he was a Vice President since 1871. His death will be sincerely mourned by a large circle of friends and citizens.

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#### COLONIZATION IN PRINCETON, NEW JERSEY.

The citizens of Princeton will be visited during the ensuing few weeks and invited to unite in an annual subscription for the American Colonization Society. This cause was once a very favorite one in this place—was patronized by its most distinguished men, and was a special favorite of Dr. Alexander, the historian of the Colony of Liberia. Two thousand colored people are seeking to go over. They are delayed by want of funds. The colonizing of Christian blacks in that country is the least expensive and one of the most efficient, of all Christian Missions. It long ago drove the slave-trade from six hundred miles of Coast. It has planted over it Christian churches; it has Christianized native Africans, and is furnishing a base for discovery and commerce and eventual settlement in the heart of that great continent.

The effort now being made in Princeton is by appointment of the Directors of the New Jersey Society. The plan will be that of an annual subscription, and a book will be prepared to serve as a memorandum of each year's gifts to the cause.

JOHN MACLEAN,

DECEMBER, 1874.

*Chairman Princeton Com.*

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#### OUR HOME AND ADVANTAGES.

*Here* is our only earthly home. Here the most of us have all we possess. Here we hold our citizenship, a great privilege not to be acquired in any other Government without the ordeal of naturalization; and when acquired in the land of our birth not to be enjoyed without great inconvenience. Here is the field for the man of color to develop his manhood to an

indefinite equality with that of any man. In no other country where slavery once existed or still exists is this the untrammelled boon of the colored man. Here is the unincumbered arena for the free scope of the black man's ability. Here we have a stand point—a focus whence light and salvation may go forth to the long degraded African. Ours are the field and opportunity to build up a grand negro government illuminated with the civilization of the most enlightened age, and consolidated and established by the principles of the Christian religion. Is not this an object to be coveted? Could a more glorious, a more important bequest be made to future generations? Can a greater boon be conferred upon the present heathen population than that of drawing them into this Government for this ultimate purpose? Here is the opportunity to demonstrate that Africa has not been preserved so long for naught; that the mighty providence which has not allowed her to be monopolized by other powers, nor depopulated by the depredations of the slave-buying nations and people, had a benignant end in view; that it was *ordained* that Ethiopia should yet stretch out her hands to God.

We have much to encourage and stimulate. We have a tolerable population. If the ratio of the civilized to the uncivilized is small and unsafe without great caution in the management of the latter, there is, without doubt, a moral power adhering to the former in addition to its numerical force which so far has given it a prestige and enabled it to control the aboriginal without danger or injury. And should immigration cease, an improbability we think, this primitive population would by judicious treatment afford ample material for full citizenship and the continuation of civilized Government on this Coast. There is, besides, a fine area of land, with abundant evidence of great wealth. Again, we have in our people, especially manifested by the youth, a fair order of mind, quite enough intelligence, if brought together, to devise the means of recuperation and insure success. There is also latent in Liberia character a degree of patriotism, courage, love of country and confidence which needs only to be stimulated and guided to produce highly profitable results. We have a great benefit and advantage in the history of the past. Our experience should be an important guide for the future. We have the commencement of a State, the foundation at least of a Government of the civilized and Christian type, already originated to our hands. Then we have a great blessing, a potent advantage in having amongst us the Church of God, with its facilities and agencies. We may say, therefore, with hope and confidence, we have the God of our fathers with us, yet inclined to be merciful, to help and to bless us.—*A National Sermon, by Rev. James S. Payne, delivered July 26, 1874.*

## WHAT TO SEND TO AFRICA.

Carpenters, blacksmiths, shoemakers, gardeners—we ask you to club together and send out to our mission in Africa the best specimens of the tools by which you earn a livelihood. Lawyers, physicians, scientists, literateurs, clergymen—send copies of the books which have proved themselves most valuable to you. Every intellectual strife in which you are engaged is striven there, and needs the use of books like yours to ennoble it. Every profession which you practice has its imitators there, and needs the books which guide you in order that the imitation shall be worthy. Instrument makers, booksellers—give what will furnish their schools and colleges. Why should not every Christian artisan, and every Church publisher, set out one copy of each valuable contribution to the market, to be given to the Lord's Mission? Architects, send them plans for churches, and school-houses, and dwellings—such plans as may easily adapt themselves to the peculiarities of their climate. Men who deal in church furniture and organs and bells—let them see and hear your love for CHRIST in Font, and Communion Services, in the grand concert of the pipes, and the melody of chimes. Merchants and tradespeople—encourage commerce with that Coast; exchange your products for theirs; stimulate their latent energies by your experience in traffic.

It is a mighty, many-sided, broad hearted, thousand-handed work—this work which we have undertaken—to convert a nation to the Gospel; to civilize it for the highest developments of Christianity: to create a Church in Africa which shall be sister to ours. It is not to be done by sending out a missionary now and then, and a teacher now and then, and a Bishop to oversee his own labors. It will not be done by us whilst we sit here lazily praying, and hoping against hope. We must send the missionaries indeed, and the Bishop, but we must send them every appliance wherewith success is to be compelled, and we must render our sacrifices for their sakes equal to their sacrifices for CHRIST's sake.—*Sermon commemorative of Bishop Auer, by Bishop Bedell.*

## AMERICA OR AFRICA?

Has the negro in America a country, and if he has, is that country America or Africa? We hold that he, like other men, is free to claim, and is entitled to enjoy all the blessings conferred by the land of his nativity upon its citizens, or adopt the land of his fathers; and that while Africa opens up to him a wide field of usefulness, there is at the same time work for him here in a field not so extensive, but of no less importance.

Liberia is a prosperous and growing Republic. Ethiopia seems to be stretching forth her hands unto God. Let her sons in America push forward with vigor to meet her. Many, aided by the "Colonization Society," have gone there, and the influence of Christian civilization is being felt by the natives in no small degree. Hundreds of them are earnest and consistent Christians, and thousands have been raised to a fair degree of civilization. While Berea College and other institutions of learning are turning out young men who are scattering through the country, making rapid strides to catch up with the progress of the age, others have their eyes turned towards Africa.—*The American Citizen, Lexington, Ky.*

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[FOR THE AFRICAN REPOSITORY.]

### THE AFRICAN EMIGRANT'S SONG.

BY MRS. MARTIN.

We are going! we are going!  
 To the golden Guinea-land,  
 Where the sky and earth are glowing,  
 And the sparkling waves are flowing,  
 To the sunny sea-kissed strand.  
 Yes! we're going, gladly going,  
 Oh, come, join us, heart and hand!

She is pleading to us, pleading,  
 Our country, far away.  
 Oh, can we be unheeding,  
 When our help she's so much needing?  
 While she calls on us, to day,  
 Oh, can we resist her pleading,  
 And, here, longer from her stay?

As it comes across the ocean—  
 That "Macedonian cry—"  
 With Christian devotion,  
 With filial emotion,  
 To her rescue we would fly.  
 Oh! land across the ocean,  
 For thy distant shores we sigh.  
 Motherland, across the ocean,  
 We would see thee, ere we die.

COLUMBIA, S. C.

From the British Friend.

DAVID LIVINGSTONE.

*Born Third month 19th, 1813. Died Fifth month 4th, 1873. Buried Fourth month 18th, 1874.*

From out the grass-roofed hut in far Illala,  
Beneath the shadow of the tropic palm,  
Where sudden on that life of heat and labor  
There settled evening's healing cool and calm ;

When he who through long years of toil had wandered,  
Folded his hands forever on his breast,  
And they who watched him, drawing near with reverence,  
Whispered, "The mighty master is at rest."

Up from the tangled groves and reedy thickets,  
By lake and river's dank and marshy shore,  
O'er mountain and o'er plain, 'mid foes and danger,  
With faithful hands the cherished form they bore.

And many moons had come and gone upon them,  
Until at last they reached the longed-for strand,  
And then they brought their dead across the ocean,  
And laid him down within his father's land,

Yes, long and grand the funeral march they gave him,  
Those sons of Afric's, bringing home their trust,  
Like those of old, who, through their desert journey,  
Bore up from Egypt Joseph's treasured dust.

Oh! traveller from that unknown wild's recesses,  
For thee may Britain well her hands outspread,  
Well may she seek to give thee noblest burial,  
And lay thee with the mighty of her dead.

No warrior thou, borne home from fields of slaughter,  
With earthly pride and blood-bought honor crowned ;  
But greater far, for deeds of highest daring,  
Of mercy, and of Christian love, renowned.

Wails of the vanquished, groans of the despairing,  
Mar not the music of thy funeral hymn ;  
And with no smoke of burning town and ruin,  
Or lands deserted, is thy glory dim.

For thou went'st forth to loose the iron fetters,  
The spoiler's deeds of darkness to unveil,  
And in the spirit of thy Heavenly Master,  
The broken-hearted and oppressed to hail.



So, ages hence, when from her shores enlightened,  
 Glad voices peace and liberty proclaim,  
 Shall Afric' still thy blessed memory cherish,  
 And teach her sons this noble white man's name.

And worthy sepulture she too had found thee,  
 Beside the long-sought fountains of her Nile,  
 Within the shadow of her ancient mountains,  
 Or where Marava's silver waters smile.

But fitter that with us thy dust should slumber,  
 And since two lands must mourn their fallen brave,  
 That Afric's hut should be thy funeral chamber,  
 While Britain gives her long-lost son a grave.

Yet wherefore reck where Livingstone is lying?—  
 For long before our portals opened wide,  
 With pomp and state to give those ashes burial,  
 And lay the dust its kindred dust beside,—

Straight from that lonely hut of pain ascending,  
 A soul had touched the everlasting shore,  
 And joyful at the heavenly city's gateway  
 A spirit entered to go out no more!

E. C. PEARSON.

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#### ITEMS OF INTELLIGENCE.

U. S. CONSUL AT SIERRA LEONE.—William H. Randall, Esq., of the firm of Randall & Fisher, of Sierra Leone, has been appointed Consul of the Government of the United States for that colony.

REVENUE RETURNS OF WEST AFRICAN SETTLEMENTS.—A Parliamentary Blue-book has just been issued, from which it appears that the revenue from Sierra Leone last year amounted to £92,103 9s. 5d., and the expenditure to £89,803. Governor Berkeley, in his report dated the 23d of June last, states that the year 1873 will ever be memorable in the annals of the West Coast of Africa, in consequence of the invasion of the Ashantee forces. Lagos, the principal medium of communication with the interior, which had been closed for eighteen months, was opened about the middle of the year, and a large and increasing trade has been carried on.—*African Times*.

SOUTH CENTRAL AFRICA.—Sir Bartle Frere's favorable account of South Central Africa has aroused the Wesleyans of England to the consideration of a mission there. Sir Bartle describes it as a healthy, fertile region, containing 6,000,000 inhabitants, who are willing to have intercourse with the whites. It is the country of the Makololo, Livingstone's favorite tribe. The proposed mission is made easier by the fact that the Sichuana language, used by the Wesleyan missionaries in the Bechuana district, is the basis of all the dialects spoken up to the equator.



**FITTING MEMORIAL TO DR. LIVINGSTONE.**—A proposition was made at the last session of the Scottish Free Church General Assembly to establish in the interior of Africa, as a fitting memorial to Dr. Livingstone, a missionary and commercial settlement, so planned as ultimately to become a city, and to be called "Livingstone." It is thought that the Established and Free Churches will unite in carrying out this design. The southern end of Lake Nyassa is the place chosen. It will take £10,000 to start the project. Several liberal gifts have been promised.

**LATEST DISCOVERIES IN GOLD.**—Advices from the Cape of Good Hope contain very favorable accounts of the latest discoveries in gold. Mr. H. H. Solomon, the Mayor of Port Elizabeth, returned after a visit to the Leydenburg gold fields, and from his report the prospects are not only encouraging, but bid fair to hold out for many years to come. The present population amounts to from 1,000 to 1,500 persons. The precious metal consists of nuggets and fine gold, the former ranging from an ounce to four and a half pounds.

**MORTALTY IN THE ASHANTEE CAMPAIGN.**—In the address which was presented to Sir Garnet Wolseley a short time ago, when the city of London gave him a sword for his able conduct of the late expedition in West Africa, reference was made to the difficulties and dangers with which he had to contend in that campaign. Few know of the sad havoc which death has made among the small band of officers who were serving there; but our readers will be able to form an estimate of the climate of the Gold Coast from the following list, with which we have been favored by a correspondent, viz: out of the heavy death-list of forty-two officers, only six died from wounds.

**A SOLDIER'S TESTIMONY.**—It is not easy to estimate too highly the influence of Christianity in making the heathen good members of society, and faithful to the duties expected of them. It is wonderful, too, to see the earnestness with which they often carry their new-found religion with them everywhere. Captain Glover, of the British army, testifies concerning the native converts who belonged to the army in the war of Ashantee, that, both in the field and the camp, they were the only natives on whom he could depend; and that, even under circumstances so inauspicious, they kept up their religious worship regularly, morning and evening.

**LAKE ALBERT NYANZA.**—Colonel Gordon was at Gondokoro on the 5th September, and he then had the sections of his steamer, destined to navigate the Albert Nyanza, at Mount Regia, below the Falls, having full confidence of getting them transported to the smooth waters of the Upper Nile, beyond the Falls, in a fortnight from that time.

**A NEGRO MISSIONARY BISHOP.**—Rev. James T. Holly, D. D., a colored minister of the Episcopal Church, was consecrated Bishop for the Island of Hayti, at Grace Church, New York, November 8. Bishop Coxe, of Western New York, preached the sermon, in which he said that the new prelate was about to go among 600,000 people, of whom only 100,000 were even nominal Christians.

GERMAN AFRICAN EXPLORATION.—Major von Mechow recently left by sailing vessel from Rotterdam to succeed Dr. Lohde, who is in ill health, in the military command of the scientific expedition which left Europe in June, 1873, under the leadership of Dr. Gussfeldt, for the exploration of Central Africa. The African Society will also send out a second expedition under the leadership of Captain von Homeyer, which is to leave at the end of December. It will first proceed to Canandje, on the frontier of Angola, and will endeavor to reach the capital of Muata-Jamvo.

## Receipts of the American Colonization Society,

DURING THE MONTH OF DECEMBER, 1874.

<b>MAINE.</b>		Weston, by Rev. Dr. S. I. Prime.....	5 00
<i>Bath</i> —Mrs. H. M. Ellingwood, \$5; Rev. Dr. John O. Fiske, \$3.	\$8 00		80 00
<b>MASSACHUSETTS.</b>		<b>ILLINOIS.</b>	
<i>Boston</i> —Peter C. Brooks, \$100; Edward Wigglesworth, \$30; Thomas Wigglesworth, \$25; Edward Wheelwright, Miss A. B. Newman, ea. \$20; J. C. Braman, S. D. Warren, ea. \$10.	215 00	<i>Newark</i> —W .....	1 00
<i>Worcester</i> —Calvin Taft, David Whitcomb, ea. \$10; H. W. Miller, Hon. Isaac Davis, ea. \$5; Asa Walker, Dan. Ward, Albert Tollman, W. T. Merri- man, ea. \$2; T. A. Clapp, \$1.....	39 00	<b>DISTRICT OF COLUMBIA,</b>	
	254 00	<i>Washington</i> —Miscellaneous.....	546 59
<b>CONNECTICUT.</b>		<b>FOR REPOSITORY.</b>	
<i>Stamford</i> —Charles J. Starr.....	50 00	<b>MAINE</b> — <i>East Machias</i> —Rev. Geo. W. Kelly, for 1875.....	1 00
<i>Bridgeport</i> —Edward Sterling.....	10 00	<b>NEW HAMPSHIRE</b> — <i>East Concord</i> —Rev. H. A. Kendall, for 1875.....	1 00
	60 00	<b>RHODE ISLAND</b> — <i>Bristol</i> —Mrs. M. DeW. Rogers, for 1875, \$1.06, Rev. James P. Lane, 6 cts.....	1 12
<b>NEW YORK.</b>		<b>CONNECTICUT</b> — <i>Clintonville</i> —S. A. Orent, to Jan. 1, 1875, \$2; <i>Middletown</i> —Mrs. Sarah L. Whittelsey, for 1875, \$1.10.....	3 10
<i>New York City</i> —Miss C. L. Wolfe, Benj. Aymar, ea. \$100; William Dennistoun, \$25; Mrs. A. F. Jaffray, Mrs. M. F. Til- lotson, ea. \$20; Ref. D. Church, (Harlem,) \$15.99; Mrs. Daniel Lord, Mrs. Horace Holden, ea. \$10; A. W. Sexton, \$5.....	305 99	<b>NEW YORK</b> — <i>New York City</i> —Rev. A. A. Constantine, to Jan. 1, 1876 .....	2 00
<i>Albany</i> —Hon. Thomas W. Olcott, \$25; Mrs. Wm. Wendell, \$20; J. W. Vosburgh, F. J. Barnard, Mrs. M. L. Abbe, Miss S. Y. Lansing, ea. \$10; P. Monteith, \$5.....	90 00	<b>PENNSYLVANIA</b> — <i>Mount Joy</i> —Rev. Wm. B. Browne, to Jan. 1, 1869.....	3 10
<i>Newburgh</i> —Miss Rogers, \$5; Dr. Deyo, \$3; J. H. Waters, D. Smith, Miss A. U. Smith, ea. \$1.....	11 00	<b>MARYLAND</b> — <i>Taneytown</i> —Miss M. Birnie, for 1875.....	1 00
<i>Sing Sing</i> —Mrs. Henry Young... 25 00		<b>DIST. OF COLUMBIA</b> — <i>George- town</i> —Mrs. H. A. Wheeler, for 1875.....	1 00
<i>Kingston</i> —James O. Merrit, to const. himself a L. M.....	30 00	<b>NORTH CAROLINA</b> — <i>Windsor</i> —Miss F. L. Roulhac, to Jan. 1, 1876.....	2 00
	461 99	<b>LOUISIANA</b> — <i>Homer</i> —Rev. Geo. Lewis, to Jan. 1, 1875, 50 cts; A. Daniels, to April 1, 1875, \$1.....	1 50
<b>NEW JERSEY.</b>		<b>INDIANA</b> — <i>Aurora</i> —Rev. A. W. Freeman, to Jan. 1, 1875, \$2. <i>Bloomington</i> , Rev. Dr. E. Bal- lantine, for 1875, \$1.12 .....	3 12
<i>Princeton</i> —By Rev. Dr. Maclean for N. J. Col. Society.....	80 00	<b>WISCONSIN</b> — <i>Kenosha</i> —Mrs. Ly- dia Hanson, for 1875.....	1 10
<i>Newark</i> —By Rev. Dr. Craven, \$10; Cash, \$5.....	15 00	<b>CANADA</b> — <i>Windsor</i> —H. Henry Clay, for 1875.....	50
	95 00	<b>WEST INDIES</b> — <i>St. Thomas</i> —Sam- uel Huyghue, to Jan. 1, 1876.....	2 30
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<i>Philadelphia</i> —F. G. Schultz.....	25 00	Donations .....	909 99
<i>Providence, Luzerne Co.</i> —Elijah		Miscellaneous.....	546 59
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